113, 167, 177

Albania EG1

[For a brief statement regarding the status and organization of the 3,000 Albanians in the Soviet Union said to have survived World War II, see 21:Kolarz, R1 Soviet Union, category 116, p. 147. A bibliographic note citing a Soviet ethnographic study of this group appears on p. 161.]

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Historical Albania EG2

H 794 present Kopliku; Albanian districts on the Drin are also given or ordered to pay tribute. All of which confirms Father Brocardus's statements.

H 792 651 Stefan Urosh III, when founding the monastery at Dechani, gives it in 1330 many "villages and katuns of Vlahs and Albanians between the Lim and White Drin," and gives a list of persons who are to pay tribute, the last of which are Zaharia and Mihal of Nikita in Pulati, who are to pay the former 4,000 and the latter 2,000 cocoons annually to the Church. All Vlahs and Albanians are to carry salt for the monastery. Thus numbers of peasants were put into the power of the Orthodox Church, but though severe laws were enacted against Catholicism, North Albania in large part remains Catholic.

H 175 779 So soon as the Serb Empire fell, references to Albanian chiefs become frequent, and the Catholic Church speedily took the ascendancy. Many of these chiefs took service with their men under Venice. Others were subsidized by Venice as allies. All documents show that at the time of the Turkish invasion there was a large Albanian population both in the mountains and on the plains, which then, as now, were largely used as winter pasture.

The swoop of the conquering Turk, the capture of Scutari and Alessio, the complete destruction of Drivasto, caused a great dislocation of population. As the Turk settled on the fat plains, numbers of refugees took to the mountains. The tradition now told in the mountains of the north is often that of these immigrant refugees, who tell of having found other inhabitants in the land, but the families who now trace direct male descent from these are few. The strict law of exogamy must, however, have forced the immigrant to intermarry largely with the old inhabitant, and the race continuity is, therefore, unbroken.

H 582

2. The Maltsia e Madhe Group

A 619 614 The tribes fall into several main groups.

The Maltsia e Madhe (the Great Mountains) group consisted, when I visited it, of five large tribes and some smaller ones.

1. *Gruda.*—A tribe of one bairak, situated between the river Tsem and the old Montenegrin frontier. To the north of it is Triepshi and south is Hoti. Triepshi was part of this group till given to Montenegro in 1878. Gruda in 1908 consisted of about five hundred "houses." A "house" was roughly reckoned at from eight to ten souls.

A [592]

Of these five hundred "houses," eighty traced descent from Berisha (see below), and thus are of old indigenous stock. The remainder, called Djell, said they were immigrants from the Herzegovina, and that

A [167]

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1

the Gruda church was built three hundred and eighty years ago, soon after their arrival. This dates their settlement at the beginning of the sixteenth century—that is, after the Turks had annexed Bosnia-Herzegovina.

The Djell and Berisha stocks are intermarriageable. About half the tribe was Catholic and half Moslem. It is now scattered and partly destroyed. The Powers awarded it to Montenegro in 1913 as a war

FIG. 1.—SKETCH MAP OF ALBANIAN TRIBES IN 1913

prize in spite of the prayers of the people. It was devastated and many refugees fled to Scutari. Again, after the Great War, it was badly handled by the incoming Serbs, who were active against Moslem and Catholic alike. They even tore the rings from the hands of a poor old lady whose only crime was that she was Catholic. I saw many hapless refugees in Scutari in 1921, but was powerless to help them. As in the days of the Turk, a new foe was forcing a shifting of the peoples.

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1

2. *Hoti.*—A tribe situated south of Gruda and extending to the lake of Scutari. It owned also large winter pastures on the plains by the Boyana, and, as do the other Maltsia e Madhe tribes, descended yearly with great flocks. But in 1913, when both Hoti and Gruda were given by the Powers to Montenegro, the frontier line deprived them of their winter pasture. The gentlemen sent to draw frontiers had their heads full only of "strategy," and would not see that they were condemning a people to die of hunger. Both Gruda and Hoti have been thus ruined.

When I knew the tribe it was all Catholic but three houses—those of the bairaktar, which became Moslem seven generations before, after winning great honour from the Turks in a fight against Dulcigno. Marash Hutzi, the hereditary surgeon of the tribe, a singularly charming and intelligent old man, told me that the ancestor of Hoti, Geg Laz, came from Bosnia, and arrived with all his family shortly after the building of the church of Gruda. On arriving they found people, "Anas," living on the land and settled among them. From these "Anas" twelve houses of Hoti trace descent, and are intermarriageable with the descendants of Geg Laz. From what part of Bosnia they came he could not tell. Geg was head of a large family group of herdsmen which trekked southward, doubtless to escape serfdom under a Moslem overlord. Geg Laz had three brothers: Piper Laz, Vaso Laz, and Krasni Laz. Piper and Vaso, as we shall see, were ancestors of the Piperi and Vasojevitch tribes, which became Montenegrin in the eighteenth century. Krasni was ancestor of the Moslem Albanian tribe Krasnichi. Thus of the four, two are now Serbophone and Orthodox; one Catholic and Albanophone, and the other Moslem and Albanophone.

Hoti, when I knew it, was the leader tribe of Maltsia e Madhe, and had earned this right by valour in war. Hoti's energy in 1878 thwarted the decree of the Berlin Congress and saved Tuzhi and the Plava-Gusinje districts from Montenegro. My poor old friend, Marash Hutzi, told how he, as a young man, had rushed round and summoned Hoti to the rescue, and put such a force on the frontier that Montenegro dared not risk occupying the districts.

Geg Laz had four sons, each of whom became head of a group ("vlaznii"). Marash gave his pedigree as in the table on the page opposite.

In few other lands in Europe can a man give the names of his forbears for three hundred years. Poor Marash, who was one of the best, died of pneumonia during the revolt of the tribes against Turkish rule in 1911. His house and all he owned was burnt. I met him in an exhausted state among the refugees. He smiled and pulled from his breast the two picture postcards I had sent him from London, the only things he had saved from the wreck. I helped him, and he begged

3: Redlich S-3 (no date) 1936 EG1 Albania E 6 1

Early Invasions

THE closing days of the fourth century were the beginning of a dark period, for in those days the barbarian forces poured over the Balkan peninsula. The first to descend upon Albania were the Goths, who remained masters for a century or more. In the year 535, Albania was redeemed by Emperor Justinian, who was a native of Central Albania.

After Emperor Justinian had driven the Goths from Albania, the Huns ravaged the country, but this was only in the nature of raids. During this warlike period, in 481, Dalmatia was annexed to the Kingdom of the Ostrogoths. National life became even more disintegrated and it was in the nature of a climax that the third series of invasions began, this time by the Slavonic people who formed permanent settlements. Between 600 and 650 the main body of these immigrants—Croats and Serbs—settled in Illyria proper: Croats in the western part and Serbs in the east. It was through this division that the

SCANDERBEG

death, in 1478, the Turks should have seized his tomb and made of his burial place a superstitious veneration. They disturbed the bones of his mortal body, fashioning them into rings and amulets in superstitious hope that, through some unearthly spiritual alchemy, Scanderbeg's fortune might become theirs.

The bereaved Albanians have never ceased to mourn their leader and king. Even today the memory of this medieval hero-king, who added so many glorious pages to Albania's history, lives in the heart of the Albanian, even though many have since embraced Islamism, which Scanderbeg abjured.

Upon the death of Scanderbeg the Great, his sons, accompanied by a large following, emigrated to Italy, where they retained their own language and social customs and remained Roman Catholics. The whole surface of Bogotia, Attica, Magaris, Corinthia and Argolis, a considerable part of Laconia, several districts in Messina, and a portion of Arcadia, Elis and Achaia were colonized by Albanians. Albanians also live on the islands of Aegina, Hydra, Psara and Spetzae.

Scanderbeg's death caused the Albanians to dye their jackets black, and black they remained through the ages in never ending mourning.

3: Redlich S-3 (no date) 1936 EG1 AlbaniaEG1

Population and Religion

ALBANIA, according to the official census of May 15, 1930, has a population of 1,003,097, of whom 92 % are of Albanian race. Those living north of the Shkumbi line are Ghegs and those to the south are Tosks. The rest of 8% being Vlachs, Greeks, Yugoslavs, Bulgarians, Gypsies, etc. About 1,250,000 Albanians are living in foreign countries, principally in the Argentine Republic, Brazil, Bulgaria, Canada, Egypt, Greece, Italy, Rumania, Turkey, United States of America and Yugoslavia.

Some 69% of the total population are Moslems; about 10% chiefly in the north, are Roman Catholics; another 20% (approximately) particularly in the south, belong to the Albanian Orthodox Church. There are about one hundred Hebrews living in Albania.

The Moslems are in the majority in all prefectures except in that of Argyrokastro (Gjinokastra), where the Orthodox are predominant, and that of Scutari (Shkodra), where the Catholics are in the majority. In

KORÇA

colored stones, giving the residences an appearance of wealth.

775 Korça is now the residence of the head of the Albanian Orthodox Church.

769 The local hero of Korça is one Themistokli Gërmeni.

167 About 70% of the Albanian immigrants to other countries come from Korça.

361 Korça is two and a half hours by automobile from Florina, Greece, where the railroad comes from Salonica northward. Thus making Korça the point nearest to railway connection.

[Errata: should be was until recently. Cf. Errata sheet, p. 269, cat. 116 -- Analyst]

3: Redlich S-3 (no date) 1936 EG1 Albania Ef/

Albanian birth or origin, who intend taking up permanent residence in Albania, are required to comply with certain regulations prior to the obtaining of the visa.

Tourists and visitors going to Albania in groups of over five persons can receive specially one visa for all, paying the fee of only one visa for the whole group.

Persons intending to become temporary or permanent residents in Albania will find that there are no difficulties or restrictions whatsoever for prospective residents.

For further information about passports and visas apply to any Albanian diplomatic or consular representative.

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

not been unfrequent even in the present century, and the prevailing tendency on the part of the highlanders to become Moslems, and of the Orthodox Christian agriculturists to emigrate to Greece and elsewhere, makes it probable that in course of time the country may become entirely Moslem.

Like the Kūrds, however, the Moslem Albanians have among the Turks the reputation of being but indifferent followers of the Prophet, and the same opinion is entertained by their Greek neighbours of the Albanians who call themselves members of the Orthodox Church. Christian men marry Moslem women, and *vice versâ*; the sons are brought up in the faith of Mohammed, and the daughters in that of Christ; Moslems revere the Virgin Mary and the Christian saints, and make pilgrimages to their shrines; Christians reciprocally resort to the tombs of Moslem saints for the cure of ailments or in fulfilment of vows; while Christians and Moslems alike mingle with their culture-beliefs, ancient rites and superstitious usages, which both creeds have proved powerless to eradicate. The Miridites and some tribes of Ghegs on the coast adopted the Roman Catholic creed about the end of the last century, and follow the Latin rite with some Oriental differences, as, for instance, the administration of the Eucharist in both kinds to the laity.

The celebration of the Festival of Our Lady of Skodra (or Scutari), which is held on the anniversary of the departure of her image from the Latin church in that town, and in which Christians and Moslems participate, is a striking example of the half-hearted belief of the Skipetars. The story goes that, many years

304 logical enough if flattening is caused by
145 cradling. A baby lying on his back might
*128 strain to turn to one side, and if he habitually chose the same side, that side might be expected to bear the bulk of the flattening. On the other hand if the top of his head were pressed against the headboard, which side he turned to would make little difference.

The way to test this second theory is to see whether or not occipital flattening and handedness are associated. The frequencies for handedness are given on table 4.[1] We tested for handedness by seeing which hand the man put out to take the dynamometer, and if he seemed to hesitate, by asking him to throw a stone. A total figure of 7 per cent for left handedness seems reasonable for a country where almost no one is literate, and where the only compunctions about which hand to use lie in the field of eating and its ultimate result.

Table 25[2] also shows that handedness is associated with cranial asymmetry in any case; in the men who were not occipitally flattened, it reached a Q of + .58, but in those who were so flattened, it attained the nearly complete association of + .89. What this seems to mean is that the babies who were right handed had a tendency to roll over on the left to free their right arms, and to look with their right eyes, etc., while the babies who were left handed had a tendency to do the opposite. It would be very strange if these movements would distort the skull, or be associated with such distortion, without benefit of cradle.

THE BOSTON EVIDENCE

• 167 The best kind of evidence, of course, is experimental. Although it was impossible to experiment with the Ghegs, a full-dress experiment of exactly the kind we need was conducted unwittingly for us by a group of several thousand Tosks. Shortly before World War I a whole village, Katundi, pulled up stakes and moved to America. Most of them settled in the neighborhood of Boston, where they were joined by others from neighboring villages. The anthropological problems presented by this migration have yet to be studied as a whole, and their investigation should yield much profit in years to come. For the moment a slight beginning may be made, which will serve the purposes of the present report.

[1] [see cat. #6, p. 54m --analyst]

[2] [see cat. #6, p. 94a --analyst]

10:Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

accusation of taking government money to kill the murderer after he had taken blood money from the family.

The same fear of government action was at work in Kosovë, a province largely populated by Albanians but assigned to Yugoslavia after the Turkish empire broke up in 1912. A steady drift towards Albania proper went on among the Kosovars. Some were impelled by land hunger to go and take up the free land which the Albanian government had offered them; others came to evade Yugoslav justice. By contrast with the Albanian government, which did not yet punish severely homicide that was justifiable by tribal law, the Yugoslav government hanged most murderers. To avoid this ignominy, a Kosovar murderer preferred to emigrate, lock, stock and barrel, to Albania. Most interestingly, this emigration was the ebb of the tide that within recent centuries peopled Kosovë with Albanians.

Sometimes a murderer did not run away of his own accord, but was forcibly expelled by the community. Although when murder was not punished by government, only the weak ran away voluntarily, the community expelled a strong man as readily as a weak one. In tribal districts like Mirditë which contained several villages, the murderer's village could not expel him without the other villages' consent and help. If the village resisted the expulsion, the tribe as a whole had the right to 'proclaim' the village or to call in other tribes to bring it to reason. In small tribes like Nikaj the murderer's kinsmen could expel him independently of the tribe. In non-tribal districts like Shpat, where each village was a self-contained unit, it needed to ask no one before expelling a murderer.

A man sentenced to communal expulsion was always one whose crime struck at the roots of society as understood in the mountains. Perhaps he had violated the acknowledged sanctity of the 'pledged word' by killing his enemy during a public truce or even after making peace with him. Perhaps he had infringed the sacred laws of hospitality by killing his host or guest. Perhaps he threatened family solidarity by killing a cousin to get his land. Perhaps he had killed a man to steal his rifle and thereby as good as robbed him of his manhood, for a man without a rifle is as nothing, no better than a woman. Perhaps he had committed sacrilege by killing someone, possibly the priest himself, inside the territory of church or mosque, or by breaking into the church to steal.

2:Edmonds T-3 (1926?) 1927 E13 Balkan Peoples
Albania EGI

places of the mosquitoes. The mayor of Valona, whom I met several times, is a progressive man, and has given much assistance by providing labour for cleaning out and filling ditches and so forth. He was also, I believe, successful in persuading the Government to pay some portion, at all events, of the nurses' salaries. Apart from this, however, the financial responsibility is borne by contributors to "The Albanian Fund," which, in addition to providing help for the sufferers from malaria, attempts also to aid the Albanian refugees who are constantly arriving in a state of destitution from that portion of Serbia which at one time belonged, and, in the opinion of many, should still belong, to Albania. These unfortunate people are called Kossovari. The following extract from a copy of a report that was given to me by Lady Carnarvon is typical :—

"On arriving at Durazzo I visited a group of Kossovari who were scattered in villages one or two hours away. Their condition was most pitiable. Many had died of malaria, numbers of the survivors were sick—I found in one house six, in another nine out of a family of eleven, prostrate on the ground. Some were able to work, but there was no work to be had, for the summer work was over. If it had not been for the maize given by the American Red Cross, they would have died—and the maize was coming to an end."

The story of the Kossovari refugees as set out in the report throws a painful light on the pitiable position of

2:Edmonds T-3 (1926?) 1927 E13 Balkan Peoples
Albania EG1

To the Land of the Eagle

has it no railways, but the country is so mountainous Not only and the population so small and so scattered that without a considerable subsidy from the State a railway could not be made to pay and is therefore a remote possibility. For this reason it seems likely that Albania will miss the blessings—or escape the degradation (whichever way you prefer to put it)—of industrialism, and remain an agricultural nation.

The town has a few smart-looking European shops, as well as one large semi-wholesale store, but for the rest it resembles other Albanian and Turkish towns with streets of cobblers, streets of blacksmiths, streets devoted to saddle-making, harness-making, rope-making, and so forth—all the various trades being segregated, and carried on in the conditions of confusion, dirt, and squalor which are a legacy from the middle ages. In addition there are many cafés, full from early morning to late at night with men who appear to have nothing better to do than sit there playing cards and backgammon. I commented on this fact and was told that it was a sign of bad times and the very serious economic situation of the moment. For this—as for the similar situation in Montenegro—the practical closure of the United States to immigrants is to a large extent responsible.

In the past the States have supported a floating population of 40,000 Albanians to whom their own country offered no prospect of remunerative employment; to-day most of these men are at home with nothing to do.

I was often asked about Australia, and whether some scheme might not be arranged by which entry would be